1: Handy E-5 (1920-1921)1923 OX6 Marquesas OX6

chief and chiefess are ***haka-iki*** (literally(made-chief) and ***ha'a-te-pe'iu*** or ***haka-te-pe'iu*** (literally, made-chiefess). The elaborate ceremonials for elevating chiefs in sacredness and power, during life and after death, furnish additional evidence that, in the Marquesas, chiefs were originally raised to their position and not born to it. All natives, whether chiefs or commoners, came of the same stock, according to their own genealogies. Even in these northern islands, where there was some development of this institution, the relationship of chief to his people was practically as democratic as that in the south. The chief's position in relationship to his people will therefore be discussed on this basis, which may be taken as the political relationship of chief to people that was typical in the Marquesas as a whole.

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Manner of Becoming a Chief

In general it appears that a chief arrived at his position of authority through social prestige and power resultant upon being the head of a large and wealthy family, allied with other powerful families by means of affiancing, marriage, adoption, and by making namesakes. It was explained to me once by a Tahu Ata woman that a chief was one that was the head of a family whose members were very numerous and could perform much work for him. The power and authority of a chief depended much also on his individual characteristics—personality, intelligence, initiative, and so on. The actual relationship between the chief and his people was that of the head of a family to the other members of the family, and the relationship of the people among themselves was that of members of a large family. The political system may best be characterized as a patriarchal communism. The chief referred to his people as his ***hua'a***, the same term as that used for blood and foster relatives; and the people of a tribe referred to the other members of the same tribe as ***hua'a***. ***Tama***, literally child, meant also subject (8). The power of chiefs in relationship to each other depended, of course, on character to some extent, but primarily upon the size of their tribe, upon wealth, and favorable tribal alliances..

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Garcia (14, p. 101) says that in meetings of chiefs it was quantity of territory, number of supporters, and occasionally valor or some religious power, which singled out particular individuals (whom he likes to dub "kings"). I never obtained any evidence of genuine, religious authority or function on the part of a chief in the Marquesas. Such authority came to him through the tribal inspirational priest who was in some tribes but not in all related by blood to him.

Discussion of the matter in different valleys brought out the fact that usually the chief did not himself go to war, although he sometimes did.